AUM

If you urge that I am young and tender, and that the time for seeking wisdom is not yet, then you should know that to seek true religion, there never is a time not fit.—*Fo-sho-hing-tsan-king, 439-440.*

TRUST is the best of relationships.—*Dhammapada, v. 204.*

THE PATH.

VOL. VIII. JUNE, 1893. No. 3.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

MASTERS, ADEPTS, TEACHERS, AND DISCIPLES.

THIS article is meant for members of the T. S., and chiefly for those who keep H. P. B. much in mind, whether out of respect and love or from fear and envy. Those members who believe that such beings as the Masters may exist must come to one of two conclusions in regard to H. P. B.: either that she invented her Masters, who therefore have no real existence, or that she did not invent them but spoke in the names and by the orders of such beings. If we say she invented the Mahatmas, then, of course, as so often was said by her, all that she has taught and written is the product of her own brain, from which we would be bound to conclude that her position on the roll of great and powerful persons must be higher than people have been willing to place her. But I take it most of us believe in the truth of her statement that she had those teachers whom she called Masters and that they are more perfect beings than ordinary men.

The case I wish to briefly deal with, then, is this: H. P. B. and her relations to the Masters and to us; her books and teachings; the general question of disciples or chelas with their grades, and

whether a high chela would appear as almost a Master in comparison to us, including every member from the President down to the most recent applicant.

The last point in the inquiry is extremely important, and has been much overlooked by members in my observation, which has extended over the larger part of the T. S. An idea has become quite general that chelas and disciples are all of one grade, and that therefore one chela is the same as another in knowledge and wisdom. The contrary, however, is the case. Chelas and disciples are of many grades, and some of the Adepts are themselves the chelas of higher Adepts. There is therefore the greatest difference between the classes of chelas, since among them has to be counted the very humblest and most ignorant person who has devoted himself or herself to the service of mankind and the pursuit of the knowledge of the Self. On the other hand, there are those chelas high in grade, actual pupils of the Masters themselves, and these latter have so much knowledge and power as to seem to us to be Adepts. Indeed, they are such when one compares them with oneself as a mere product of the nineteenth century. They have gained through knowledge and discipline those powers over mind, matter, space, and time which to us are the glittering prizes of the future. But yet these persons are not the Masters spoken of by H. P. B. So much being laid down, we may next ask how we are to look at H. P. B.

In the first place, every one has the right to place her if he pleases for himself on the highest plane, because he may not be able to formulate the qualities and nature of those who are higher than she was. But taking her own sayings, she was a chela or disciple of the Masters, and therefore stood in relation to them as one who might be chided or corrected or reproved. She called them her Masters, and asseverated a devotion to their behests and a respect and confidence in and for their utterances which the chela has always for one who is high enough to be his Master. But looking at her powers exhibited to the world, and as to which one of her Masters wrote that they had puzzled and astonished the brightest minds of the age, we see that compared with ourselves she was an Adept. In private as in public she spoke of her Masters much in the same way as did Subba Row to the writer when he declared in 1884, "The Mahatmas are in fact some of the great Rishees and Sages of the past, and people have been too much in the habit of lowering them to the petty standard of this age". But with this reverence for her teachers she had for them at the same time a love and friendship not often

found on earth. All this indicates her chelaship to Them, but in no way lowers her to us or warrants us in deciding that we are right in a hurried or modern judgment of her.

Now some Theosophists ask if there are other letters extant from her Masters in which she is called to account, is called their chela, and is chided now and then, besides those published. Perhaps yes. And what of it? Let them be published by all means, and let us have the full and complete record of all letters sent during her life; those put forward as dated after her death will count for naught in respect to any judgment passed on her, since the Masters do not indulge in any criticisms on the disciples who have gone from earth. As she has herself published letters and parts of letters from the Masters to her in which she is called a chela and is chided, it certainly cannot matter if we know of others of the same sort. For over against all such we have common sense, and also the declarations of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all she did. And she was the first direct channel to and from the Lodge, and the only one up to date through which came the objective presence of the Adepts. We cannot ignore the messenger, take the message, and laugh at or give scorn to the one who brought it to us. There is nothing new in the idea that letters are still unpublished wherein the Masters put her below them, and there is no cause for any apprehension. But it certainly is true that not a single such letter has anything in it putting her below us; she must ever remain the greatest of the chelas.

There only remains, then, the position taken by some and without a knowledge of the rules governing these matters, that chelas sometimes write messages claimed to be from the Masters when they are not. This is an artificial position not supportable by law or rule. It is due to ignorance of what is and is not chelaship, and also to confusion between grades in discipleship. It has been used as to H. P. B. The false conclusion has first been made that an accepted chela of high grade may become accustomed to dictation given by the Master and then may fall into the false pretense of giving something from himself and pretending it is from the Master. It is impossible. The bond in her case was not of such a character to be dealt with thus. One instance of it would destroy the possibility of any more communication from the teacher. It may be quite true that probationers now and then have imagined themselves as ordered to say so and so, but that is not the case of an accepted and high chela who is irrevocably

pledged, nor anything like it. This idea, then, ought to be abandoned; it is absurd, contrary to law, to rule, and to what must be the case when such relations are established as existed between H. P. B. and her Masters.

WILLIAM Q. JUDGE.

HURRY.*

I HAVE heard of a man who was born in a hurry, who lived in a hurry, who married in a hurry, who repented in a hurry—instead of at leisure, as so many do—who died in a hurry, and who went in a hurry—to another state of consciousness. His was undoubtedly an extreme case, and yet is not this element of hurry the curse of onr Western civilization? What is it that reduces us to clamor for "rapid transit" as the crowning grace of life, and prevents our recognizing any element in a journey as superior to that of speed? As the now-famous old Indian said: "We have all the time there is": what, then, are we trying to secure? Nevertheless, how many people we all know, who enter a room as if borne on the wings of the whirlwind, who keep every particle of the atmosphere in a state of restlessness while they remain, whose brows are wrinkled with anxiety, whose voices are sharpened with care, and who, having fidgeted through a brief call, are borne away again in a tempest of haste!

Another class of people are always in a hurry because they are always behindhand. At some time or other they have lost a golden half-hour, and the rest of their life seems to be spent in its fruitless pursuit. I have a friend of this class who is always unpunctual, and who scatters the time of other people with most reckless prodigality. She explains her dilatoriness by saying that she is always so much interested in what she is doing now, that she forgets all about what she has to do next; an excuse more satisfactory to herself than to those who are waiting for her. And another disappoints people because she always tries to do the work of two hours in fifty-nine minutes, and never gets over the fond delusion that she will yet accomplish it. This is the vain hope that betrays most of us, I think, and is the cause of much of that nervous restlessness so generally charged to the much-abused American climate.

*Read before the Seventh Annual Convention American Section at New York.

Yet there are those who live within its baneful influence, and are as unaffected by it as the dwellers on a mountain top are by the miasma of the valley far below. These are they who are in the world but not of it. Look at the clear and placid faces of the Sisters of Charity, of the Society of Friends, of those whose pursuits keep them far from the madding crowd and its constant and harassing interruptions. There are certain people whose presence is a benediction, whose coming brings with it a sense of repose that rests the weary spirit and seems to lift one above the petty turmoil of the world. These people are never in a hurry. It is impossible to associate the word with their gracious presence. When they enter, the busy wheels of existence stop, and the whirr does not begin again till they depart. Somehow they have lifted us above our carking cares, and when they leave us we awake, bewildered, from a beautiful dream of peace. It is not that they are careless of time, for that would interfere with the convenience of others, but they manage to be its masters, not its slaves.

Behind the superficial aspects of our hurry, however, there must lie a deeper cause, and I think we find it in the element of Greed. The machinery of our modern civilization has Mammon for its stoker, and "making haste to be rich" for its watchword. All trade is corrupted by the money-getting instinct, and in the mad race for wealth the devil generally gets the foremost rather than the hindmost. Men are so absorbed in the pursuit of riches that they can give no thought to the cultivation of the mind or the elevation of the soul. Home represents to these galley-slaves of money only a dormitory where they may snatch a few moments of rest from their toil. Their sons follow the same routine; their daughters are carefully educated because it is the fashion, and when these young girls emerge into the world and look for the men they are to marry, what do they find? Men who have no time to think, much less to read, who snatch a few hours for a hasty courtship between the figures of a dance or the courses of a dinner, and then, as the brief honeymoon wanes, the inevitable gulf widens between the two and another tale of domestic unhappiness begins. For the fever born of greed spreads into every realm of life. It keeps the man grinding at the counting-house, it keeps the woman toiling over what she calls her "social duties", born of the same greed for more prestige, more fine raiment, more display than her neighbors.

Nor is the desire for riches and social position the only form of greed; there are others more subtle, less objectionable on the

face of them, but all, nevertheless, forms of desire for the advancement or aggrandizement of *self*, and all productive of that element of hurry which is the bane of modern existence. We, as Theosophists, profess to believe in reïncarnation: but were it a *real* belief, it would, I think, give us that wide and far-reaching conception of life which alone should have weight to calm our excitement, and to make us say with Walt Whitman:

"Whether I come to my own to-day, or in ten thousand or ten million years,
I can cheerfully take it now, or with equal cheerfulness I can wait;
My foothold is tenon'd and mortised in granite;
I laugh at what you call dissolution;
And I know the amplitude of time".

That is the great lesson the doctrine of reïncarnation should teach us, *to know the amplitude of time.* Why should we fume and fret because we are "not so far advanced" as some one else, not so highly developed as we think we ought to be, "desiring this man's art and that man's scope"? We are set in the midst of Eternity, not time, and are in a truer sense than perhaps Tennyson thought, "the heirs of *all* the ages". These years of life that we cling to so fondly as they sweep past us are but insignificant portions of our existence, and each existence is but a lightning-flash across the dial of Eternity. All the phenomena of dreams and of hypnotic conditions teach us that time and space are illusions of this plane of consciousness which we call the waking plane, and that upon other planes all the relations of time and space are changed. We need to take this lesson to our hearts, then, of the uselessness of hurry, and, indeed, of its worse than uselessness. It is in the still liquid that the beautiful crystals form; the perturbed waters will bring forth nothing but idle foam. "Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air". But there must be no hurry, no eager desire for growth, or the longing is frustrated and "you harden by the forcible passion for personal stature". And the *Light on the Path*, from which these words are taken, says further: "The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons".

Nor does this quietude necessarily involve idleness. "Without haste" but also "without *rest*" is the watchword of the stars, and the elimination of hurry does not imply inactivity. It is always better to do three things well than to do thirty things badly, and if we wish to purge our lives of the element of hurry, we must take as our rule two golden maxims: Never to try to do more in a day

than we can do *well;* and when sure we can accomplish a thing in half an hour, always to allow ourselves forty minutes. Then we are able to move serenely through the bustle of life, and although each day we seem to have accomplished very little and to have relinquished very much, at the end of many days we shall find that on the whole we have done more and have done it better than when we grasped with both hands at the hedge-flowers, and tore away few blossoms and many thistles.

For, indeed, much of our hurry arises from an overwhelming sense of our own importance. We are too sure that if *we* are not on the spot everything will go wrong; that the work will not be properly done unless we direct it; that no one else can conduct a certain difficult transaction, or fill with any sort of satisfaction our own vacant place. But some turn of fate compels us to step aside, and lo! the wheels of the universe manage to roll on just as well as if we had been there. Let us, then, lay this lesson also to our hearts—there never was a man yet whose place could not be filled, and we shall have plucked another fruitful seed of hurry from our lives. A hundred years at least before Columbus discovered America, the "Good Counsel" of Geoffrey Chaucer was given to the world, and part of that good counsel read:

> "Paine thee not each crooked to redress,
> In trust of her that turneth as a ball;
> Great rest lieth in little business".

And Shakespeare's keen insight recognized the root of much of our striving when he made Pembroke say:

> "When workmen strive to do better than well,
> They do confound their skill in covetousness".*

In that very delightful book containing the philosophy of Chonang-tsu, the Chinese mystic, there is a chapter called "Autumn Floods", wherein the Spirit of the River converses with the Spirit of the Ocean, and confesses that having seen the ocean he at last realizes the existence of something far greater than himself. To which the Spirit of the Ocean replies: "Now that you know your own insignificance, I can speak to you of great principles. . . . Dimensions are limitless; time is endless. Conditions are not invariable; terms are not final. Thus the wise man looks back into the past, and does not grieve over what is far off, nor rejoice over what is near, for he knows that time is without end".

In a deeper sense, then, than was even in the thought of the wise old Indian, "we have all the time there is", and when once the idea of reïncarnation shall have become a living reality to us, it will

*King John, iv, 2.

give us a sense of the fulness of time that nothing else can impart. For when we realize that we are not obliged to learn all the lessons of earthly existence in one brief life, a terrible urgency is lifted from our souls, and we can afford to wait, while we also serve.

Nor is the least of our serving the making of that atmosphere of repose which shall benefit the souls of others as well as our own. What is that element of hurry and unrest that makes life in our great cities so intolerable but the effect of each one's contribution to the general whirlwind surrounding us? There is nothing more contagious than haste, and the mere fact of seeing a wild necessity for hurry imprinted on the face of every one else almost inevitably inspires us with a feeling that we must hurry too. Watch the crowd leaving a ferry-boat, for example, and see the outer fringe of men and boys leap from the deck and tear up the pier as though they were rushing from a sinking ship. But no sooner are they fairly beyond the gates than they settle down into a saunter, and prove, in nine cases out of ten, to be people who have more time than they know what to do with. None the less, this fictitious hurry of theirs has infected their neighbors, and they too have been swept away in the wild rush. If we walk through the bustling streets of lower New York on a weekday, we feel how strong is the effect in its atmosphere of all this element of greed that drives the wheels of business and makes men hasten to and fro as if each trivial errand were of the most vital importance. Go through the same streets on a Sunday, and you will feel the peace that settles upon those empty spaces as soon as the human element is withdrawn. No village green is more tranquil.

If, then, it is our fault that the atmosphere of city-life is so full of hurry, it is our privilege to be able to make it less so. If we can surround ourselves with a sphere of serenity, we shall tranquillize those around us, and from them the sense of repose will spread to others. Not very long ago I heard a lady say, "If I could look as serene and happy as all the Theosophists do, I should be willing to join the Society at once". So we may take heart of grace, and feel that even as a nucleus of *repose* the Theosophical Society may hope to accomplish something.

And as a nucleus for the promotion of universal brotherhood, it should accomplish much more in the same direction. For the idea of universal brotherhood is based upon the conviction of our spiritual unity, and as the *Vedas* say: "To him who knows that all things are one with the Supreme Spirit, what room can there be

for delusion, or what room for sorrow?" With the sense of separation from others killed out, there can be no more striving to excel our other selves, but realizing that in the truest sense we are all members of one body, we rejoice in their advancement as our own, and in our gains as theirs also. And knowing that in the light of Eternity a century is as insignificant as a second, we learn that time is to be measured, not by the revolutions of the sun and moon, but by the growth of our souls. As Carlyle has said, in words that cannot be too often quoted: "The curtains of Yesterday drop down, the curtains of To-morrow roll up: but Yesterday and To-morrow both *are*. . . . With God, as it is a universal *Here*, so is it an everlasting *Now*".

The conviction of our unity in spirit with each other and with the Divine, that unity upon which rests the true basis of universal brotherhood, and the "Knowledge of the amplitude of time", are, then, the pillars upon which we should rear the structure of our lives. "To whatever object the inconstant mind goeth out, thou shouldst bring it back and place it upon the Spirit," says the *Bhagavad-Gita*. "For supreme bliss surely cometh to him whose mind is thus at peace." And this is the real meaning of that beautiful verse of Isaiah: "Thou wilt keep him in perfect peace whose mind is stayed on Thee".

KATHARINE HILLARD.

REASON AND RELIGION.*

IT has been observed by many persons who are students of nature and observers of the progress of mankind, that all thought seems to pass in waves, or cycles, across the Earth. An idea which awakes in Manchester is to be found in Bombay and San Francisco at almost the same time. So it is that we say, Ideas float in the air. In a lesser degree, but perhaps even more strikingly, the same thing holds in great movements. What Theosophist has not observed the way in which ideas run their cycle in the Theosophical Society?

We had throughout the whole world some time ago an idea that every body was becoming dogmatic; as undoubtedly everybody was. Dogmatism as a whole was promptly crushed by great

* Substance of Address at Seventh Annual Convention, New York, by Claude F. Wright.

movements against it, particularly, I think, by the Theosophical Society. Then commenced a cycle of materialistic thought, which has likewise been oppressed by thinkers in every land. Now there is a phase of thought sweeping over the Earth which, if carried to excess, as it certainly is going to be, will land us, as we have been landed before, in error, in ignorance, finally occasioning the loss of proper notions concerning human and real thought. It is this: Religion, or the religious idea, has begun to be adopted, to be thought of, to be felt, to be experienced by men, without their use of their faculty of Reason. In two of the cities that I have visited, I have been interrupted in my work by the appearance on the scene of persons who have misrepresented Theosophy. As lovers of justice we should perhaps militate against such misrepresentation, but in this instance the falsity of the ideas brought forward as "Theosophical" deserves even far greater condemnation than even the fact of the misrepresentation itself. These people affirm that knowledge is obtained in some way other than by good honest work and endeavor; by a species of spiritual insight that they are the happy possessors of. It is a new "Salvation by Faith". They say that they *know* things, that they have "intuitions", that they have experiences about which they will not permit any reasoning because they know. And as a result of this, we have persons all around us and in every city who have often not an inconsiderable number of followers of all kinds, whom they lead most certainly astray because they destroy their individuality and will not permit their reasoning faculties to have any play. This is a fact. It is a most serious thing and deserves our prompt consideration, that we may affirm it not to be a principle of Theosophy.

I have spoken of "Intuition". I have used the word *Religion* in the title of my address simply because I can find no other word which so satisfactorily combines *(a)* the idea of dogmatism; *(b)* creed; *(c)* intuitions of all kinds. As I use the word in the broadest possible sense, I do not want you to tie your minds too closely by it.

As I said, I shall shorten my speech: so I am only going to refer to two conditions of men in order to give you the drift of my ideas. First of all I shall refer to that type of individual, whose name I will not mention, that is to be found in all your cities, and who will tell you that there is no such thing as "evil"; that all things are good. He, or she, *knows* this by the religious faculty; by the intuition. There can be no mistake about it. I have read books which tell you that there are no such things as earth-

quakes, no such things as plagues, diseases, fires, wars, or anything which is dangerous or devilish or cruel; that all things are good; there is no evil. Works of 36 to 39 pages, books, brochures, pamphlets, tracts of all kinds, dilating upon this *fact* in Nature, as it has been called. Surely this must come of insanity, not of intuition! There *are* such things as earthquakes, plagues, diseases. To say that there are not is to speak falsely, nothing less. And if such persons had any metaphysical ability, or understood anything of logic, they would know also that if they get rid of "evil" in nature, they must also leave "good" out of account, since these are but relative and mutually exclusive terms. Others, wiser in their generation, will tell you that they say these things are not, because if mankind holds the idea long enough, if we constantly assure ourselves that there are no such things as plagues or diseases, we shall eventually rid ourselves of them. That may be a fact. I do not say it is not so. I am not here to consider one side or the other. What I desire to point out is that the mere statement that these do not exist is a falsehood, no matter what it may lead to.

The truth is that the reason of such persons does not come to the aid of their intuitions. Their intuitions tell them that something is wanting in man's life, but they are too lazy to reason it out. They want to have good and to avoid evil; but it is certainly wrong to say that there is no such thing as evil. Avoid it by all means, but do not say it does not exist; otherwise we shall in time lose the discriminating faculty, which is the principal inheritance of man. If Theosophy has any work to do, it has to fight against this. There must be some way of avoiding "evil" other than saying that it does not exist.

The second condition is that of those persons who call themselves psychics, seers, "mediums"; they see clairvoyantly. You are asked to believe that every vision they have, everything they see or say, is true, or they won't associate with you. This is really serious. I have often tried to reason with their followers, and to show that because a clairvoyant has a vision or an impression that happens to turn out correct, it does not follow that all or any succeeding visions or impressions will so turn out. Suppose I see clairvoyantly that my brother is sitting in such and such a room at such and such a time, and I find that my vision has been correct, I say that that does not in the least warrant the assumption that all my possible visions thereafter shall be true ones, or even that I shall ever be correct again, unless the psychic sense is trained, as it is in the East. People have begun to awaken a new

sense, to see something in nature that they never saw before, and this sense, because untrained, is just as likely to be wrong as right in its perceptions at first. The child sees the moon and cries for it. It thinks the moon quite close to it. That is because the sense of sight is untrained. And those persons who see faces in the Astral Light may be quite as much astray as the child; even more so, because the faculty of astral perception is not yet normal in men, while the physical sense of sight is. And the child will in time come to use the sense of sight properly because he reflects on, or *reasons* concerning, his perceptions. The psychic will never use his finer senses properly unless he does the same, and brings reflection to aid perception, no matter of what kind. So that if you, or any Theosophists, have such visions, you have to be very careful to use your reason to check your intuition, to analyze, to compare with past perceptions, to make sure that you are correct, and thus train that sense by separating falsehood from error. It is by this checking and comparing process that the chelas in the East are taught. With those psychics who do not reason or reflect it would be far better that they had never been right in their astral perceptions, for, once so, they rush into the belief that they must always be so, which does not follow.

The truth is that each man has a certain perception of nature according to his incarnation. He has also a mind to analyze his perceptions, both those concerning external objects and those concerning his own higher nature. Without the use of the faculty of reason he is certain to fall into error. Manas, the thinker, is the principle which is peculiar to man. It is the analyser, and is the only thing in nature which has this faculty of discrimination of good and evil, and it should be heeded, not shunned. Any man who thinks can analyse his perceptions, as likewise himself. To take a thing for a fact simply because you have an intuition that it is so, or to rest solely upon what you call your emotions, is simply to wreck the whole possibility of your progress: to take a thing for a fact simply because you have seen it in the Astral Light is to do the same thing. And in addition to our having religion we should constantly analyze and think over the things that we have been taught and that our intuitions tell us are correct, to see if they are in accordance with reason and correct principle as well. For we may have deep intuitions, but translate them wrongly. Had this always been done, we should never have had dogmatism in religion, for things should only have been adopted as truths when, in addition to their being founded on "internal evidence", they appealed also to the understanding.

After all, no matter what we say, each man lives by himself entirely. I am alone, utterly so, and have been so ever since I was born and up to the present time: I suppose I will be so always, or until I have solved the riddle of existence. When I think deeply about life I see that the purpose of my existence is solely to solve that very riddle; to discover what it is that has produced the great panorama of life around me; to discover what my friends are, what I am myself; to know God. So perhaps I shall unveil the mystery in the course of time. But whatever results I obtain will be results based upon reflection or meditation combined with perception, not upon perception alone. True perception or intuition comes only of the contemplation of the soul in nature by the raising of the self higher and higher until it acts in unison with something that is true to its own nature, with a great centre in life; but it cannot so act until it has achieved a separation from things evil or foreign to itself. And we say: Use your intuitions by all means; go as far as you can, for they alone will lead you anywhere; but be sure that you are pure if you would avoid error, and the only way you shall get them pure is by utilizing the analyzing faculties to remove the dross of things which appear to us good and true simply because we have been associated with them so long that we are in a measure hypnotised by them.

All men have many selves. The external is a selfish personality; within there are other selves that act from mixed motives; only deep within us, and often hidden entirely by our other selves. is to be found our true and pure nature, the unselfish self. People constantly do things which they fancy are done from unselfish motive. If they analyzed themselves they would discover that something stands behind them on almost every occasion which makes them act principally with a selfish purpose in view. Men fear to analyze their motives or perceptions, to find out if there is evil in them; they prefer to say—"all is good". I say people who do that are simply disobeying the highest law of nature, which aims at making of man a sage and afterwards a god. An old saying is that there is John as his friends know him, John as he knows himself, and John as God knows him; meaning thereby there is the individual who appears to men evil or good, misjudged always; the individual who lives alone, saturated with selfish motives; and the high, calm, true, theosophical self who waits and stands behind, and with which we aspire to unite ourselves. Let us be honest in this endeavor! Let us fairly try to set ourselves free from those things which affect us from the outside, and to which we are chained by the links of selfishness and

vanity, which bind the soul! So rare is it for us to perform a truly divine and unselfish act that when one does so—one who has analyzed his every motive, and has absolutely assured himself of his unselfishness—he will be surprised with himself; because he has discovered that mankind is not altogether evil and that every inmate or inhabitant of all the countries is not altogether hollow. When once we find ourselves performing an act out of a purely unselfish motive, our tendency is almost to cry over it for pleasure. For we are nearer to divinity than we ever were before. And such acts are only to be performed after careful analysis of ourselves, so that we may right our motive and clear away those things which separate us from our truest Self.

Many say: We can grow. Yes we can, but we may not force growth. Growth is a law of nature. It is natural and is not to to be acquired. But the conditions are not always present. What we have to do is to produce the conditions of growth, to clear away the rocks and to plow the field; and growth is then certain, for it is natural. Our endeavor must be to get rid of error and superstition: we can only do this by using our analyzing or sifting faculty, by reasoning or reflecting, by discrimination of good and evil.

One object of the Theosophical Society is to raise great philosophers, who are true, who are strong of nature, who have their forces under control, who are in no way to be called foolish or childlike, innocent, or too good to live; men who understand other men and the world; above all, men who understand themselves. Sages who, while they have deep and pure intuitions, at the same time have their mental faculties well developed. Some will say that such would be materialistic; since they would not be guided wholly by their so-called intuitions. Not so, if their reflections and reasonings and meditations are conerning their highest internal perceptions and nature as a whole, and not merely with regard to the few objects they see around them. This is the basis of all true metaphysic. To rely on "intuitions" of any kind without reflecting upon them or reasoning about them will lead humanity once again into those paths it has struggled so hard to get away from—the paths of error, superstition, and fanaticism. Cultivate by all means the higher side of your nature! Educate the finer, religious character, the faculties which you venerate and contemplate and adore! Listen to the voice of the Spirit! But while you thus aspire, while you raise the soul and endeavor to be true to your conscience, do not fail to employ also your understanding. Keep your religion, but do not neglect your reason!

OCCULT VIBRATIONS.

A FRAGMENT OF CONVERSATION WITH H. P. B. IN 1888.

THE following was written by me at the dictation of H. P. B. in 1888 with the purpose of printing it at that time. But it was not used then, and as I brought it home with me it is now of interest.—W. Q. J.

Ques—It has struck me while thinking over the difference between ordinary people and an adept or even a partly developed student, that the rate of vibration of the brain molecules, as well as the coördination of those with the vibrations of the higher brain, may lie at the bottom of the difference and also might explain many other problems.

H. P. B.—So they do. They make differences and also cause many curious phenomena; and the differences among all persons are greatly due to vibrations of all kinds.

Q.—In reading the article in the PATH of April, 1886, this idea was again suggested. I open at p. 6, vol. I. "The Divine Resonance spoken of above is not the Divine Light itself. The Resonance is only the outbreathing of the first sound of the entire Aum. . . . It manifests itself not only as the power which stirs up and animates the particles of the universe, but also in the evolution and dissolution of man, of the animal and mineral kingdoms, and the Solar system. Among the Aryans it was represented by the planet Mercury, who has always been said to govern the intellectual faculties and to be the universal stimulator." What of this?

H. P. B.—Mercury was always known as the god of secret wisdom. He is Hermes as well as Budha the son of Soma. Speaking of matters on the lower plane, I would call the "Divine Resonance" you read of in the PATH "vibrations" and the originator, or that which gives the impulse to every kind of phenomena in the astral plane.

Q.—The differences found in human brains and natures must, then, have their root in differences of vibration?

H. P. B.—Most assuredly so.

Q.—Speaking of mankind as a whole, is it true that all have one key or rate of vibration to which they respond?

H. P. B.—Human beings in general are like so many keys on the piano, each having its own sound, and the combination of which produces other sounds in endless variety. Like inanimate

nature they have a key-note from which all the varieties of character and constitution proceed by endless changes. Remember what was said in *Isis Unveiled* at p. 16, vol. I, "The Universe is the combination of a thousand elements, and yet the expression of a single spirit,—a chaos to the sense (physical), a cosmos to the reason" (manas).

Q.—So far this applies generally to nature. Does it explain the difference between the adept and ordinary people?

H. P. B.—Yes. This difference is that an adept may be compared to that one key which contains all the keys in the great harmony of nature. He has the synthesis of all keys in his thoughts, whereas ordinary man has the same key as a basis, but only acts and thinks on one or a few changes of this great key, producing with his brain only a few chords out of the whole great possible harmony.

Q.—Has this something to do with the fact that a disciple may hear the voice of his master through the astral spaces, while another man cannot hear or communicate with the adepts?

H. P. B.—This is because the brain of a chela is attuned by training to the brain of the Master. His vibrations synchronize with those of the Adept, and the untrained brain is not so attuned. So the chela's brain is abnormal, looking at it from the standpoint of ordinary life, while that of the ordinary man is normal for worldly purposes. The latter person may be compared to those who are color-blind.

Q.—How am I to understand this?

H. P. B.—What is considered normal from the view of the physician is considered abnormal from the view of occultism, and *vice versâ*. The difference between a color-blind signal man who mistakes the lamps and the adept who sees is that the one takes one color for another, while the adept sees all the colors in every color and yet does not confuse them together.

Q.—Has the adept, then, raised his vibrations so as to have them the same as those of nature as a whole?

H. P. B.—Yes; the highest adepts. But there are other adepts who, while vastly in advance of all men, are still unable to vibrate to such a degree.

Q.—Can the adept produce at his will a vibration which will change one color to another?

H. P. B.—He can produce a sound which will alter a color. It is the sound which produces the color, and not the other or opposite. By correlating the vibrations of a sound in the proper way a new color is made.

Q.—Is it true that on the astral plane every sound always produces a color?

H. P. B.—Yes; but these are invisible because not yet correlated by the human brain so as to become visible on the earth plane. Read Galton, who gives experiments with colors and sounds as seen by psychics and sensitives, showing that many sensitive people always see a color for every sound. The color-blind man has coming to him the same vibrations as will show red, but not being able to sense these he alters the amount, so to say, and then sees a color corresponding to the vibrations he can perceive out of the whole quantity. His astral senses may see the true color, but the physical eye has its own vibrations, and these, being on the outer plane, overcome the others for the time, and the astral man is compelled to report to the brain that it saw correctly. For in each case the outer stimulus is sent to the inner man, who then is forced, as it were, to accept the message and to confirm it for the time so far as it goes. But there are cases where the inner man is able to even then overcome the outer defect and to make the brain see the difference. In many cases of lunacy the confusion among the vibrations of all kinds is so enormous that there is not correlation between the inner and the outer man, and we have then a case of aberration. But even in some of these unfortunate cases the person inside is all the time aware that he is not insane but cannot make himself be understood. Thus often persons are driven really insane by wrong treatment.

Q.—By what manner of vibrations do the elementals make colors and lights of variety?

H. P. B.—That is a question I cannot reply to though it is well known to me. Did I not tell you that secrets might be revealed too soon?

CORRESPONDENCE.

"THE SUPPORT OF THE T. S."

I AN glad to be able to state that my communication in April PATH on the above subject has not gone altogether without response, although there is still room for many additional Fellows in the "classes" that are forming. Up to this date [April 21st] the following have been reported: A. M. S. 10c. per month; P. S. and L. S., 25c. per month; J. F. L., S. P. C., and M. E. H., 50c. per month; M. H. B., C. H. L., F. B. D., S. W. C., and W.

H. T., $1 per month; J. M. G. W., $2 per month; J. D. B., J. F. McE., C. T., and G. E. H., $3, C. H. L., $10 per month.

I should like to feel that we could fill the following classes during the next twelve months, and urge upon every Fellow to do anything he can to aid the work.

100 persons who would pledge 10c. per month. 100 do. 25c. 100 do. 50c. 75 do. $1. 50 do. $2. 50 do. $3. 40 do. $4. 30 do. $6. 20 do. $8. 10 do $10.

Please bear in mind that it is not the size of the contribution that has weight with me. Subscriptions of one dime, provided they come from the heart and represent some sacrifice made for the cause, are just as welcome as those a thousand times as great.

Contributions and communications upon this subject may be addressed to me, care the PATH. The latch-string is out.

G. E. H.

TEA TABLE TALK.

A CURIOUS circumstance was told to me recently, the actors in which shall tell their story here precisely as it was reported to me.

These actors were a doctor and his patient, the latter having suddenly fallen into an apparent faint. But as their tales vary so much, each must be separately told.

THE DOCTOR'S TALE.

I was standing near my patient, who all at once said in a quick, suppressed kind of voice: "I am going to faint". I felt the pulse: it was as strong as I had ever felt it, the patient having usually a strong, steady pulse. While I so held it, all at once there was a drop, a flicker; the pulse wavered indescribably, and to my horror the patient seemed to be dying. The pulse disappeared; the body straightened and stiffened itself; the jaw dropped; the breath was forcibly expelled; the features became set; the pulse was now extinct; the body continued cold as death; all signs of life had disappeared. Strangest of all, perhaps, my patient, who was outwardly a woman of the most feminine type, now in death seemed to wear the guise of a man, and one much younger than she actually was. I tried in vain means of resuscitation; life had quitted the form. So I said to myself on the evidence before me. Yet a sense above and beyond such proof made me still stand there watching, waiting for I knew not what. Great was my surprise soon to see an imperceptible tremor, a shadow, flit over the face. Quickly I placed my hand again upon the heart. At first it gave no response; what lay there was

a dead thing. Then I had a genuine shock; the heart quivered, stirred, leaped under my hand. All the torrents of life came pouring back. My feelings of relief are not to be described; at the same time I must confess to a decided feeling of curiosity. The patient opened her eyes and tried to speak, but her effort was in vain. I found the reason for this later on; her tongue was swollen and black, filling her mouth. In about an hour's time large black circles surrounded her eyes. These were black with the blackness of a bruise, and so remained for some days, fading gradually out through all the various shades of violet known to be distinctive of bruises. Altogether a most peculiar incident. What had happened to my patient, and how?

THE PATIENT'S TALE

Like the doctor, I do not know what happened to my body. I know what happened to ME!

I ought to premise by saying that, all my life, the fact of life itself has been represented to me by a small purplish flame burning at the very centre of my heart. By this I mean that I always saw this flame there, as if with internal eyes. I have thus watched it burning more or less brightly; now lower, as in ill health, now brighter as my form regained and retained more life. On this occasion therefore, as I said, I felt faint, and not only all at once, but also my inner sense shared the faintness of my body and the heart throes were exquisitely painful. I therefore at once reverted to my usual custom of regarding my heart, and quickly saw that something was wrong there. The purple flame burned low. It then set up a process of paling and flickering at the same time. And now a strange thing took place. Call it a change in consciousness. For the sense of personality, which is usually in the brain, I had received, as it were in exchange, a similar sense, but one situate in the breath within. That is to say, I seemed to identify myself with an inner breath. This breath gathered itself round about the heart and watched that heart's central flame. The breath saw the flame wax dim; saw it disappear (do not ask me with what eyes). From this point of my tale I must speak of the breath as "I"; my consciousness was wholly situate in this breath. "I", then, began to vibrate rapidly, to surge about, and soon felt myself floating upward (as *conscious* breath, remember) through a passage up the middle of my spine. I went up in a spiral; just as I arrived at a point opposite the mouth I felt another breath pass me on its outward way, and it rushed out of a cavity which I now know for the mouth with a loud rushing sound, as of a breath violently expelled. I—that other and conscious breath—went up into a circular space (the head?) and issued forth from thence—after one tremendous throb of separation, of rending—with a joy, an elation not to be conceived by those who have never experienced the same. For I was free, and with a freedom not before known. As the conscious breath leaped from the head it took form, a form of radiant light, and in this guise I shot forth into the open air. Above the buildings I soared, and soon no longer observed them; how could I?' I was met up there by one

I knew and know well, one who began to give certain messages to me. About us were many sleeping spheres, and he bade me observe these. There were other forms and messengers coming and going; the atmosphere was all luminous; orbs of electricity sped about in all directions. There was, too, an ordered movement as of departing and returning rays. The sense of freedom, knowledge, and power was magnificent. Then I felt a slight pull upon me, and saw that a shadowy thread (one of less radiant matter) extended from me down through the air and into an open aperture. It was as if this pull had altered all my vibrations and changed my state of consciousness, for I now ceased to see the wonders about me, and saw instead the buildings and sunshine on the snow far beneath me. Yes, I had returned to a lower order of matter (as I now reason on what then occurred), for I felt myself drawn rapidly downward and backward, always by the ethereal thread, until I was drawn through a window and into a room. All I noticed there was a young man, lying stiff, cold, and half-naked on a couch. He seemed to be dead. A vortex of air (?) sucked me in towards him. Again that deep rending throb, and I was drawn into the head of this horrible object; oh how thin and fine I was drawn, my radiant form spun out into a smoky thread, a breath! Yes, I was again a conscious breath, traveling rapidly down a long, narrow, spiral descent on the right of the body. Again I gathered myself about a center, a dark but pulsing ocean, in whose depths I looked for a light, a glow. There was nothing. The breath that was I concentrated itself and waited. A something scintillated below those moving waves. So soon as it appeared, another sudden change of consciousness occurred. For now the feeling of identity with that inner heart disappeared. The brain consciousness was again mine. It was plain that the dark ocean was my heart, and the brain thought came at once: "I am dead, for I see no light". An emotion, as of terror, was superseded by the thought: "I must send a message to X. of my death". I tried to speak, but the brain consciousness had no tongue. I was not yet coördinated with the body. Calming myself, I watched the heart closely and saw the scintillant point was rising out of the dark center, slowly, gradually, to burn at last a violet flame. When this lamp burned clear at last, I felt myself all at once to be coördinate with the body, identical with my everyday self. I opened my eyes, to see my doctor bending over me with a most singular expression, half wonder, half pain, on his face. I tried to speak, but could not. He has told you why. It only remains for me to say that what I was told when out of the body has since all been fulfilled. Also it seems that I was removed (I *myself*) from a crisis of the physical heart.

Especially note, in this last narrative, the various changes and states of consciousness and the sense of "I" in each. This proves that the universal, the state of the Higher Self, was not reached. Note also the two states of Prana, and other hints. I can vouch for these narratives as fact.

JULIUS.

LITERARY NOTES.

THE THEOSOPHIC THINKER announces itself as "the cheapest weekly journal in all India published under the auspices of the Indian Section", and "the only weekly English journal of the kind in all the world", and the price is, in fact, but two rupees a year, postage extra to foreigners. It has 4 pages. An unauthorized address for American subscriptions is given, but direct communication may be had with the Manager, T. A. Swaminatha Aiyar, Bellary, Madras Presidency, India.

THE LOS ANGELES "HERALD" published in March a letter from Dr Joseph Rodes Buchanan again pouring venom upon H. P. B. and calling her "impostor", "crazy", "humbug", "liar", etc. As proof of his own sagacious verity the Doctor quotes as an "impudent fiction" H. P. B.'s recital of the famous rope-trick, a trick certified to by various travellers in India and other witnesses both before and since her visit there. The stinging rebuke of the PATH in September, 1891, could hardly be expected to reform a libeller so old in years and practice as Dr. B., any more than removal across the Continent could secure success to a life otherwise lacking it, but it seems not even to have shown him one reason for the meagre results of his long career. Calumnious speech is not always in America followed by disaster to the young or middle-aged, but there does seem to exist some popular opprobrium for men of 80 with pens deep in falsehood and hate.—[A. F.]

DR. FRANZ HARTMANN has brought out in German a popular version of the *Bhagavad-Gita*. It abounds with explanatory foot-notes in the form of corresponding extracts from distinguished German mystics. It is bound in paper, price 1 mark 50 pf., and may be had from C. A. Schwetschke & Sohn, Braunschweig.

REV. ALFRED W. MARTIN of Tacoma has published *Ideals of Life, Selections from the Sacred Scriptures of Antiquity*, and under 24 heads gives aphorisms from the holy books of many religions. With most catholic spirit the selection is made. All such works help to illustrate the oneness of humanity, and establish one's hope for its progressive future.

DR. WM. TEBB OF ENGLAND prints *Leprosy and Vaccination*, a careful and statistical examination as to the connection of vaccination with the known increase of leprosy in late years. There is an increasing distrust of vaccination in the learned world, and a growing conviction that it but spreads disease of most serious type. Dr. Tebb's facts and figures support this view.

THE DAILY SURF of Santa Cruz, Calif., publishes weekly an article on Theosophy, sometimes an abstract of a paper read before the Bandhu T. S. The *Daily Evening Record* and the *Surf* recently printed such upon "The Masters". This shows two things,—that the public press is still further warming towards Theosophy, and that this particular Branch remembers what Masters have Themselves said as to the good done by making Their existence and work better known. If other Branches would exert themselves to secure such arti-

cles in the local papers, the gradual public acceptance of the fact of Masters would lead to further acceptance of the two vital truths They teach,—Karma and Reincarnation.

April Lucifer is peculiarly fine. H. P. B.'s "Negators of Science" is in her best vein, frankly honoring learning and research, and only condemning one-sidedness and prejudice. "An Interesting Letter" is specially so to those who will re-read Path for August, 1891. Mrs. Besant in "Speeding the Message" narrates graphically her American tour, and Mr. Mead's great learning again illuminates the matter of Nirvana. "The Forging of the Blades" is a clearly-told vision, but weakened by the omission of names evidently essential. In "Death—and After?" Mrs. Besant reaches the subject of Devachan, and never perhaps in any of her masterly expositions of Theosophy has she been more clear and judicious, more felicitous and delightful, than in this. The thought in the first and third paragraphs, especially the illustration of the diver, the refutal of the notion that Devachan is wasted time, and the last paragraph of the whole paper are examples. "India; a Trumpet-Call at a Crisis" should be digested by every Theosophist. W. W. Westcott's "Further Glance at the Kabalah" is both interesting and factful, and the two sections of the *Mahabharata* upon "Self-Control and Truth" show what may really be found in Indian Sacred Books when sound judgment directs the search. Mr. Sinnett is delivering a course of lectures before the London Lodge, and these should surely be published, when complete, for the benefit of the Theosophic world. The embellishments on the cover of *Lucifer*, particularly the ink-spot, may not excite artistic delight, but they do not spoil the contents.—[A. F.]

April Theosophist. "Old Diary Leaves xiii" begins the story of how *Isis Unveiled* was written. It had no original purpose save obedience, no method, and no plan. With fewer than one hundred books, H. P. B. quoted profusely from multitudes. Col. Olcott depicts her as she stopped her personal composition, looked vacantly out into space, and then copied from the Astral Light the needed paragraphs. On two occasions she "materialized" for him the books thus seen, both in French, and neither, to his certain knowledge, ever in the house. H. P. B. had four distinct styles of penmanship, and each was different in its quality of English. Some MSS. were written by an unseen hand and deposited while she was asleep,—in one case, thirty or forty beautiful pages which, unlike her own, went to the printer without revision. A vivid description of her interior vision of historical events is quoted by Col. O. from a letter by H. P. B. to her sister. The next "Leaf" will be an analysis of her mental state during the composition of *Isis*, and will doubtless be as absorbingly interesting as is every line of the present. Chapter ii of Mr. Innes's "Hermetic Philosophy" is as good as the first; "Reincarnation in Earnest" is a strange case duly attested; "Modern Indian Magic and Magicians" illustrates its title; "Traces of H. P. B." by Col Olcott narrates certain of her early failures to enter Tibet, and the portents of her illness and death given to her family. That about the ring is especially remarkable.—[A.F.]

Transactions of the London Lodge, No. 17, February, 1893, gives a paper by Mr. W. Scott Elliot upon "The Evolution of Humanity". For long time the London Lodge has apparently been quiescent, Mr. Sinnett's rich lectures ceasing to delight the Theosophic world, but a new and worthy revival is in the present noble issue. It is beautifully clear and intelligible, with language choice and melodious, full of thought and fact in graceful form. The first

paragraph affirms that much of its contents is for the first time given to the world, and the second that the writer is merely the mouthpiece of an authoritative statement, the questions which "elicited" the information having been originally formulated by the discussions of a group in the London Lodge. This language is very significant, and doubtless went as far as the author felt prudent short of direct avowal of the quarter to which the questions were addressed and the means by which replies were received. Only a reviewer thoroughly at home in the *Secret Doctrine* could indicate the added revelations, but the beautiful clearness of the paper, and its freedom from confusion and wandering, are equal to a revelation. One of its many interesting facts is that Mars is the planet we last occupied, and that Mercury is in preparation to be the next; another, that the destruction of Europe by fire will occur after about 15,000 years. Some items respecting the Adept's choice of Nirvana seem to be new. The remarks upon extension of consciousness are admirable, and especially that which locates the germs of development in our qualities of sympathy and compassion. But all the paper is full of instruction, and instruction in charming style. (Kegan Paul, Trench, Trübner, & Co., London; one shilling).—[A.F.]

Theosophical Siftings, Vol. VI, No. 3, is "On Gems" and by F. L. Gardner. It is a very interesting treatise, with copious facts from each department of gem study and notice of the singular qualities, physical and occult, attributed to particular stones. Speaking of the idea that the brilliancy of gems varies with the health of the wearer, the author states that in the case of the diamond he has verified it from personal knowledge; and reliable authorities are quoted to sustain the claim that the beryl induces clairvoyance.—[A.F.]

An Exposition of Theosophy is a republication as a pamflet of Mrs. Annie Besant's interview with a reporter, given in the *N. Y. World* of February 26, 1893. The report covered several columns of the *World* and attracted great interest through the country, being a singularly compact and yet extended treatment of many of the most notable features of Theosophy, in fact exactly the information needed by the public and by Theosophists themselves. It was submitted to Mrs. Besant's scrutiny before republication, and is therefore authorized. Nothing better for general circulation exists. (Boston Theos. Pub. Co., Chamber of Commerce, Boston; 10 cents.)—[A.F.]

Islam in America, by Mohammed Alex. Russell Webb. Mr. Webb's conversion to Mohammedanism while American consul at Manila, and his subsequent formation of a propaganda in the U.S., created a sensation in the religious world. His present pamphlet, to be followed by others, explains the fundamental principles of Islam, corrects many current misapprehensions, and upholds the system of Mahomet as the true type of a universal religion. Much important fact is scattered through this little book of seventy pages, and it is serviceable as refuting error, but the work might have been much better done. It is too little systematized, deals more with assertion and rhapsody than with proof, is somewhat discursive, and passes too lightly over essential points. It would be vastly more powerful if condensed in its eulogies and expanded in its evidences. Renan is hardly what would be called a "Christian" author, nor is it quite certain that a habit of five daily prayers will cause prayer to "increase in earnestness and soulfulness", for it *may* induce formalism. Though the general treatment is rather superficial, and though the remark that "Its (Islam's) adoption as the universal religion seems only a question of a compar-

atively short time" may possibly be over sanguine, it is a well-written book, pages 21, 22, 37, 44, 47 being specially so. There is a fairly good picture of Mr. Webb on the front cover, and on the back a strangely incongruous one of four ladies in the most recent fashionable attire. Yet perhaps this is to illustrate one of the follies which will certainly have to go when we all become Mahommedans. (Oriental Pub. Co., N.Y.)—[A.F.]

OCCULTISM is the title of a twelve-page monthly devoted to the "unveiling of spirit realm" and to be issued by Joseph M. Wade of Dorchester, Mass. As the spirit realm is obviously beyond the ken of such mortals as have not evolved the faculties needed for its cognizance, and as its unveiling can only be performed by the skilled sages termed Adepts or Masters, one naturally inquires whether Mr. Wade enjoys either the personal development or the Adept aid which may enable him to transform the occult into the revealed. Nothing in his previous career or in his attitude toward the Esoteric Philosophy encourages belief in such evolution of faculty or instruction, and one almost fears that the title of his magazine may be a recognition of swelling popular interest in marvel, rather than a harbinger of further esoteric disclosure. But if Mr. Wade's work proves rigorously in line with the *Secret Doctrine*, and his portrayal of the occult world to have the same endorsement as had his better-known predecessor, the surprise of Theosophists will doubtless merge into gratification and docility.—[A.F.]

THE HOMŒOPATHIC MEDICAL JOURNAL of St. Louis, Columbian number, is remarkable in that it contains a story called "Death and Resurrection of Dr. Dean", which deals with psychic problems and good theosophical explanations of intuition and sub-conscious action. It also has an article by S. F. Hecht of N.Y., Superintendent of League No. 1, entitled "Theosophy in a Few Words", written for the *Journal*. Thus theosophical ideas are penetrating everywhere.

SENSELESS ATTACKS on Theosophy go on also. In April a Baptist minister, perhaps desirous of notoriety, advertised himself to speak on Theosophy. He wandered around among abstruse theories as much early Christian as Theosophical, and wound up by a vituperative harangue against Theosophy, the Society, and its members. That all let some good light into the heads of parishioners otherwise ignorant of the subject. But while they attack us let us all go merrily on, as the people want the truth.

SONGS OF THE LOTUS CIRCLE. This little book of songs, fifteen in number, is prefaced with an Order of Exercises and a few sentences to be read in unison by the entire Circle. Except the famous hymn "Lead, Kindly Light", the first of the collection, "Tell me, bright Evening-Star", is incomparably the best. The book is sold by the PATH at 5 cents per copy.

Mirror of the Movement.

BROOKLYN T.S., on April 28th from 4 to 6 P.M. gave a tea to enable members to meet Mr. Bertram Keightley. Questions varying from the simplest and most practical to the most vast and abstruse were asked him, and all were answered with his kindly manner, tactfulness, uniform courtesy, and clearness of exposi-

tion. In the evening he lectured at Jefferson Hall on "India and the T.S." From 5 to 9 P.M. on May 12th the Branch gave an entertainment to the children, a sort of supplement to the regular *conversazione*. It was conducted entirely by a committee of the children of the Lotus Circle, and included recitations, readings, a dance, and music, besides games and refreshments.

BROOKLYN T.S. Sunday evening lectures in May were: 7th, *The Serpent of Evil*, Miss K. Hillard; 14th, *Immortality*, Alex. Fullerton; 21st, *Re-Birth*, Claude F. Wright; 28th, *Nature's Workshops*, Wm. Main.

PITTSBURG T.S. opened its new room on May 14th with an address by Miss A. M. Stabler of New York upon "The Mahatmas". The audience was good, and great satisfaction was felt at the improved quarters and prospects.

ARYAN T.S. Sunday evening lectures in May were: 7th, *Immortality*, Alex. Fullerton; 14th, *Which came first, the Egg or the Bird?*, Alex. H. Spencer; 21st, *The Theosophy of St. James*, Rev. James Taylor; 28th, *Man's Higher Nature*, Jos. H. Fussell.

CINCINNATI T.S. has had the General Secretary for two weeks as the guest of Dr. J. D. Buck. Bro. Judge came to try to recover his voice. On the 14th he spoke to the *Secret Doctrine* class for half an hour, and his voice seemed better. This class meets each Sunday evening from 8 to 10 with an attendance of from twenty-five to forty, many not yet being members. Even in wet weather they come out. The Secretary of the class keeps a good abstract of discussions, and if they seem useful there is some talk of printing them for distribution among members generally.

CHICAGO THEOSOPHISTS, having quite out-grown their old Headquarters, moved on May 1st into more spacious and attractive rooms in the same building, 26 Van Buren street, Nos. 48 and 48a. The larger room is fitted up as a hall for Branch meetings, Sunday evening lectures, etc., comfortably seating 120. Adjoining is a library and reading-room of generous size, light, quiet, attractive. This new home was opened on the evening of May 5th with a *conversazione*, and White Lotus Day services were held on the 8th. Press paragraphs caused a large attendance, flowers decorated the hall, and H.P.B.'s portrait, adorned with smilax and lilies, stood on an easel covered with golden cloth. Sunday evening lectures grow steadily in interest and attendance, and on the 14th the Branch was gratified by one from Bro. E. B. Rambo of San Francisco upon "Reincarnation".

BLAVATSKY T.S. rejoices over increasing success to its meetings. On April 30th Mrs. Marie A. Watson lectured on "The Coming Religion", previous lectures having been given by Geo. M. Coffin, H. W. Cragin, R. L. Lerch, and Col. R. E. Whitman. On May 14th J. Guilford White lectured on "Does intelligence survive the shock of death?" The *News* has published a religious symposium, devoting half a column to Mrs. Watson's exposition of Theosophy.

CHICAGO HEADQUARTERS has expenses of about $1,000 a year. Apart from donations the only income is from book sales, but these have so largely increased that in the first quarter of 1893 they aggregated about $360. The free reading-room is open daily, except Sunday, from 10 till 5.

A CURIOUS ERROR crept into the April, 1893, PATH in the first foreign note. In referring to the T.S., Buddhism, and the Brahmins, the statement was made that Mr. Sinnett is "more of a Vedantin than a Brahmin". Of course it is plain that it should read "Buddhist" instead of "Brahman". Whether to

blame the writer of the note or the printer or proof-reader we do not know, but the Editor must take the blame, although ready to offer the excuse of great pressure of work. We therefore beg readers to alter their copies of PATH so as to correct the error.

OBITUARY. Capt. Geo. R. Boush, retired naval officer, long time Secretary of the Blavatsky T.S. of Washington, D.C., fell dead in Farragut Park on Saturday, May 6th. Capt. Boush was a devoted Theosophist, and his days were dedicated to the care of the Branch reading-room, where he was constantly present to meet inquirers and execute plans of work. Modest, genial, earnest, and faithful, he made friends for the Cause through illustrating its effects. His Branch passed tender Resolutions of sorrow for his departure, and ordered his chair to be kept vacant for thirty days.

PACIFIC COAST ITEMS.

SAN FRANCISCO has had Sunday evening lectures by E. B. Rambo upon *The Heart Doctrine*, by Abbott Clark upon *An Outline of Theosophy*, by Dr. J. A. Anderson upon *Reincarnation the Approach to the Path of Occultism*. Dr. Anderson has also lectured in Alameda, and Mr. Clark in Stockton. The debating class organized in March is doing good work. It is composed principally of the younger members, one being but thirteen. All are obliged to participate, so that the younger become accustomed to express themselves, and the elder to reason.

MRS. VERA S. BEANE has been doing a notable work for Theosophy in the North West. About the middle of April she left San Francisco at the request of the Pacific Coast Committee, and has visited the Branches at Portland, Tacoma, Seattle, Victoria, Olympia, and Gray's Harbor, holding public meetings and private talks, and receiving calls from interested persons. When at Seattle she followed up in the near towns of Ballard and Port Townsend the good work begun by that Branch. Her meetings have been large and enthusiastic, doing much to strengthen the members. Grateful letters of appreciation reach the Committee, and there is deep satisfaction that so active, intelligent, and devoted a laborer has been able to enter the field and stimulate the seed planted by predecessors.

THE PACIFIC COAST LECTURER had good audiences in the Church of the Unity, Los Angeles, on April 20, 23, and 28. Besides Branch and private meetings, a number of public meetings were held, and 1,200 leaflets were distributed. Written instead of oral questions have been proved expedient, for complications are avoided and the object aimed at better attained. The man always on the alert to make a speech or ask a "poser" is barred, controversy is minimized, and really interested inquirers receive greater satisfaction. Dr. Griffiths lectured in G. A. R. Hall, Santa Ana, on May 8th, also met the Alaya Branch and inquirers. It is Santa Ana where Mrs. Sophronia A. Smith has done so much and such excellent work. Dr. Griffiths visited Colton on May 12th and 13th, lectured on "Karma and Reincarnation", and held a quiz meeting with good effect.

BRO. FRANK NEUBAUER has moved from San Francisco to Los Angeles and been elected President of the L. A. Branch. He is doing good work. Weekly Branch meetings are conducted under an improved order of proceedings, public Sunday evening meetings have been begun, and propaganda plans are

projected. Los Angeles F.T.S. have received more outside assistance than any other T.S. centre on the Pacific Coast, and they now have opportunity to demonstrate their ability to help themselves. On April 23d Mr. Neubauer lectured on "Post-Mortem States", and on the 30th, Mr. Geo. W. Aylesworth upon "Adepts". White Lotus Day was well celebrated, and the exercises closed with an address from Dr. Griffiths.

NARADA T.S., Tacoma, Wash., has enjoyed visits from Rev. W. E. Copeland of Stockton and Mrs. V. S. Beane of San Francisco. On May 7th Bro. Copeland read a paper on "The Esoteric Meaning of the Lord's Prayer", and on White Lotus Day spoke of the similarity between the early days of Christianity and Theosophy. His address to the Unitarian Conference in Seattle upon "Why Unitarians should be Theosophists" brought out many questions from the ministers. Mrs. Beane spoke in the Unitarian Church of Tacoma, April 23d, upon "The Septenary Constitution of Man", and her labors and lectures have been of deep value to the Branch.

WHITE LOTUS DAY.

The second anniversary of H.P.B.'s departure was duly observed on May 8th in the manner of her expressed wish, and reports have arrived from many Branches of the feeling and interest exhibited. It is not possible to print these, but they all show that union of reverent affection with grateful reminiscence which augurs a healthy future for the Society. Her picture adorned with flowers was a usual feature, the books she specified were read, and in some cases appropriate music was introduced. Addresses were in many Branches made. These simple but significant memorials testify to the Society's continued devotion to her, and keep alive the sense of what it and the Western World have received through her life and work. Every year should see the commemoration more general and more hearty, for every year will demonstrate more fully the value of Theosophy and of the one who re-proclaimed it.

WHITE LOTUS DAY SAVINGS BOXES.

Bro. J. D. Bond's well-conceived plan of savings boxes, the contents whereof should accumulate through the year and be transmitted to the General Secretary on White Lotus Day, has proved of material benefit to the treasury. The total received to May 29th is $625.13. A very small amount systematically placed by each box-holder in his box thus swells to a handsome sum, and the aggregate of all is of great assistance. The scheme was begun only in December, so that the above figures express the result of but four or five months. If every participant continues his exertions, and if every new F. T. S. is supplied with a box, the report in '94 will be creditable indeed. Surely in Theosophy, where Karma is so clearly recognized and honored, no one need ever be *weary* of well-doing.

ENGLAND.

THE INTEREST TAKEN in Theosophic teachings in London is evidently quite unabated, and among the working-classes seems to be growing. Annie Besant lectured on April 11th in Chelsea Town Hall on "Theosophy and the Labor Movement", and the hall was packed to suffocation almost entirely with workmen, and

the discussion that followed the lecture showed how keenly the points had been appreciated. On the following evening Annie Besant lectured at Bow Working Women's Club on "Reincarnation in its bearing on personal and family life"; there the hall is but small, seating a little over a hundred people, but the yard outside and the passage were packed, and packed so effectually that two gentlemen who offered half a sovereign each for admission could not get in. These, and some other lectures arranged for in densely populated poor districts, are being given without charge, the halls and advertisements being paid for out of the proceeds of Mrs. Besant's lectures in the richer districts.

"Through Storm to Peace" is the title under which Mrs. Besant is writing the story of her life in the *Weekly Sun*, London. The editor, Mr. T. P. O'Connor, M. P., has persuaded her to pen these autobiographical sketches, and she has consented to do so in the hope that some service may be done to the Theosophical cause by thus putting before a very large public the story of the way in which she became a believer in Theosophical teachings. It seems a fresh chance of raising enquiry among many whom Theosophy may not have reached.

Countess Wachtmeister is busily engaged on a book that is to be issued in the early Autumn, *How the Secret Doctrine was Written*. It promises to be of very great interest, as showing the way in which H. P. Blavatsky worked at the wonderful two volumes so well known to every real student. As Countess Wachtmeister was one of H. P. B.'s nearest friends, and was with her during the time of the writing, she can say much of the deepest interest.

The sale of Theosophical literature is constantly on the increase, and the H. P. B. Press is hard put to it to keep pace with the demands. A new edition of the *Key to Theosophy* is just through, and there are ominous murmurs as to the approaching exhaustion of the *Theosophical Glossary*. Pamphlets are run off by thousands, and yet the demand remains unsatisfied. And this seems to us to be one of the most solid signs of progress, for when people begin to read our cause is won.

There is a little paper here, *The Irish Theosophist*, that we should like to recommend to some of our American friends. It is set up and published by a few earnest young fellows, who, after working for their bread all day, work half the night to get out their paper. It is really a good little journal, a monthly, and only costs 2 cents, and it is forwarded postpaid for a year for the large sum of 37 1-2 cents. Its page is the same size as that of *Lucifer*, and it gives twelve of them and a cover, all for 2 cents!

FOREIGN.

Mrs. Isabel Cooper Oakley's visit to Melbourne, Australia, resulted in a greatly increased interest in Theosophy and H.P.B. The "Victorian Theosophic League" was formed immediately after her arrival and first address. A few days later quarters were secured, but audiences so grew that a Hall for lectures became necessary. For some time Mrs. Oakley gave interviews from 10 to 5 o'clock daily, conducted three *Secret Doctrine* classes and a class for beginners weekly, and lectured each Sunday evening. On April 9th was the last lecture, "Madame Blavatsky and the Messengers of the Mahatmas", there being barely standing room in the Hall. Attendance had steadily increased from twenty-five at the first to over four hundred at the last. One fruit of the

work was a present to the League by Miss Minet of the whole stock of Theosophical works in her shop, the value being about $500; and another, the formation of a Debating Club with over twenty members. Mrs. Oakley visits Adelaide, New Zealand, Tasmania, and Sydney, and will be again in Melbourne next September.

A BRANCH has been lately chartered by Col. Olcott in Buenos Ayres, Argentine Republic, South America. It has already fourteen members, including two ministers, two deputies, several men of letters, lawyers, and physicians, and has established a capacious Headquarters, where, besides a large meeting-room and a library, it has seven rooms fitted up for guests and a vegetarian table for such as prefer it. Travelling brethren are entertained free of cost for a week. There is evidence of remarkable earnestness and devotion, as well as of wish for Theosophical books in various languages.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in April PATH	$168 20
Cheque from W. C. T	168 20

But since this cancellation of the debt an alteration on the fourth floor of the building to give accommodation for another member of the staff occasioned a further outlay of $125 00

Contributions thereto:—

Members of Aryan T.S	$27 00	C. M. B	$ 2 00	
P. v. d. L	5 00	V. N	5 00	
H. M. W	10 00	R. G. S	5 00	
E. O'R	10 00	H. L. C	5 00	
R. O. R. B	2 00	M. L. S. S	1 50	
Members of Boston T.S	12 50			85 00

$ 40 00

The actual deficit May 20th is therefore but $40, and this will be provided for by the Aryan Branch. For all the generous, invaluable help received from sympathetic brethren all over the country, the Branch cannot express itself too warmly. It will be a happy day indeed when the mortgage itself shall have been cancelled, and debt of every kind wholly removed.

NOTICES.

BRANCH PAPER No. 33, *The Gates of Life*, read before the Upasana T.S. by a member thereof, was sent to the Secretaries late in May. It is a poem, and the only Branch Paper in poetry yet issued.

THE REPORT OF CONVENTION PROCEEDINGS was mailed separately to each member in good standing at the end of May. The copies for members-at-large carried also the May *Forum*.

The man who finds matters for suspicion in others is one who is not true himself.—*Book of Items, c. &.*

OM.

AMERICAN BRANCHES THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis	Arjuna T.S.	1882	Thomas B. Wilson	William F. Burrows	2012 Olive street
New York	Aryan T.S.	1883	William Q. Judge	Alexander Fullerton	144 Madison avenue
Chicago	Chicago T.S.	1884	George E. Wright	Miss Leoline Leonard	Flat E, 4201 Ellis avenue.
Malden	Malden T.S.	1885	Louis F. Wade	Mrs. Mary F. Barns	44 Acorn street
San Francisco	Golden Gate T.S.	"	E. B. Rambo	William J. Walters	Palace Hotel
Los Angeles	Los Angeles T.S.	"	Frank Neubauer	Dr. G. F. Mohn	453 S. Spring street
Boston	Boston T.S.	1886	George D. Ayers	Robert Crosbie	186 South street
Cincinnati	Cincinnati T.S.	"	Dr. J. D. Buck	Dr. Thomas M. Stewart	266 Elm street
Chicago	Ramayana T.S.	1887	Dr. William P. Phelon	Miss M. E. Applegate	619 W. Jackson street
Minneapolis	Ishwara T.S.	"	Dr. J. W. B. LaPierre	James C. Slafter	617 Guaranty Loan B'ld'g
Philadelphia	Krishna T.S.	"	Alexander W. Goodrich	Edwin Schofield	401 Commerce street
St Louis	Pranava T.S.	"	Seth Wheaton	William Throckmorton	2708 Morgan street
Omaha	Vedanta T.S.	1888	Louis A. Storch	Harry Merriam	2919 Douglas street
Grand Island, Neb	Nirvana T.S.	"	Charles Rief	Nathan Platt	522 Kimball avenue
San Diego, Calif	Point Loma Lodge	"	Samuel Calhoun	Dr. Thomas Docking	643 6th street
Bridgeport, Conn	Varuna T.S.	"	Dr. E. A. McLellan	Mrs. Isabel H. Butler	345 Broad street
Cleveland	Dharma T.S.	"	William E. Gates	Mrs. Erma E. Gates	235 St. Clair street
Decorah, Iowa	Isis Lodge	"	George W. Adams	Miss Clara Reum	Box 901
Milwaukee	Brahmana T.S.	"	Mrs. Artie C. Stowe	Lucius H. Cannon	M. O. Dep't P. O
Brooklyn	Brooklyn T.S.	1889	Col. Henry N. Hooper	Alexis C. Ferm	191 Carlton avenue
Santa Cruz, Calif	Bandhu T.S.	"	Dr. William W. Gamble	Mrs. Lizzie A. Russell	Box 26
Washington, D.C	Blavatsky T.S.	"	J. Guilford White		919 F street, N. W
San José, Calif	Excelsior T.S.	"	Miss Lizzie S. Morgan	Mrs. P. M. Gassett	351 N. 3d street
San Diego, Calif	Gautama T.S.	"	Mrs. Anna L. Doolittle	Miss H. C. Mackenzie	1817 1st street
Kansas City	Kansas City T.S.	"	Henry T. Lotter	Dr. C. L. Hungerford	306 Rialto Building
Oakland, Calif	Aurora Lodge	"	Mrs. Sarah A. Harris	Henry Bowman	630 9th street
Tacoma, Wash	Narada T.S.	1890	Harvey A. Gibson	Mrs. Fannie A. Sheffield	414 S. 7th street
Stockton, Calif	Stockton T.S	"	Frederic M. West	Mrs. Jennie Southworth	361 Miner Avenue
Muskegon, Mich	Muskegon T.S.	"	L. B. Howard	Miss Sarah E. Sherman	157 Peck street
San Diego, Calif	Upasana T.S.	"	Sidney Thomas	Miss Julia Y. Bessac	1432 Date street
Alameda, Calif	Triangle T.S.	"	Mrs. Cornelia McIntire	Mrs. Clara E. Story	2328 Clement Avenue
Sacramento, Calif	Eureka T.S.	"	Albert Hart	Dr. John S. Cook	922 9th street

AMERICAN BRANCHES THEOSOPHICAL SOCIETY—CONTINUED.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
Sioux City, Iowa	Dâna T.S.	1890	Dr. Grant J. Ross	Miss B. Wakefield	805 9th street
Lincoln, Neb	Amrita T.S.	"	David A. Cline		Drawer 41
Baltimore	Hermes Council T.S.	"	Charles F. Silliman	William H. Numsen	18 Light street
New Orleans	Vyasa T.S.	"	Dr. C. J. Lopez	F. Carl Gessner	Box 837
Kearney, Neb	Lotus T.S.	"	Rice H. Eaton	Herman M. Draper	
Seattle, Wash	Seattle T.S. No. 1	"	Frank I. Blodgett	E. O. Schwägerl	504 Bailey Building
Jamestown, N.Y.	1st T.S. of Jamestown.	"	Mrs. H. E. L. Fenton	Mrs. Grace A. Barnes	433 East 4th street
Vicksburg, Miss	Siddârtha T.S.	"	James M. Gibson	T. Dabney Marshall	
Pittsburg	Pittsburg T.S.	"	William C. Temple	Miss S. A. Macmillan	Box 377, Wilkinsburg, Pa.
Portland, Ore	Willamette T.S.	"	A. Ross Reed	Mrs. Laura D. Durkee	567 4th street
Memphis	Memphis T.S.	"	Miss Elise M. Selden	Robert B. Orrick	287 Pontotoc street
Clinton, Iowa	Indra T.S.	"	Mrs. C. L. Poole	William J. Ward	227 5th avenue
Fort Wayne, Ind	Annie Besant T.S.	1891	Hon. Edward O'Rourke	Andrew A. Purman	
Toronto, Canada	Toronto T.S.	"	Albert E. S. Smythe		25 George street
Los Angeles, Calif.	Dhyana T.S.	"	Charles N. Earl	Miss Stella W. Hart	236 Newton street
Hoquiam, Wash	Gray's Harbor T.S.	"	Dr. Owen G. Chase	Sidney M. Heath	
New York	"H.P.B." T.S.	"	Miss Anna M. Stabler	Miss Mary Douglass	256 West 127th street
Springfield, Mass	Springfield T.S.	"	George M. Stearns	Dr. William E. Davis	327 Main street
St. Paul, Minn	St. Paul T.S.	"	Paul Henning	A. M. Isaacson	110 East 4th street
Soquel, Calif	Pleiades Lodge T.S.	"	Charles S. Adams	Mrs. William R. Wilson	Soquel, Santa Cruz Co
Salt Lake City, U.T.	Salt Lake T.S.	"	John Lloyd	Amos J. Johnson	Box 870
San Francisco	San Francisco T.S.	"	Dr. Jerome A. Anderson	Mrs. Vera S. Beane	632 Post street
Providence, R.I	Providence T.S.	"	Louis B. Sweet	Mrs. H. M. Hopkins	179 Althea street
Olympia, Wash	Olympia T.S.	"	David E. Bailey	Mrs. Mary A. Whitney	Olympia Hotel
New Haven, Conn	Atma T.S	1892	Wm. M. Townsend	M. S. Wadham	998 Grand avenue
Boise City, Idaho	Boise T.S.	"	Mrs. Mary J. Curtis	Mrs. Eunice E. Athey	1402 3d street
Hot Springs, Ark	Hot Springs T.S.	"	Mrs. M. A. P. McCrary	Mrs. Orient S. Bearce	411 Park avenue
New Orleans	Sarasvati Lodge T.S.	"	Mrs. Julia K. Chandler	Dr. F. Barroso	147 Canal street
Victoria, B.C	Kshanti T.S.	"	William Berridge	Hessay W. Graves	Customs
Montreal, Canada	Mount Royal T.S.	"	Louis E. Trudeau	Dr. James H. Fulton	2444 St. Catherine street
Cambridge, Mass	Cambridge T.S	"	Miss M. L. Guild	Miss Anna L. Dunbar	14 Highland street
Grenada, B.W.I	Grenada Lodge T.S.	"		Miss Eleanor J. Browne	Richmond Hill House

AMERICAN BRANCHES THEOSOPHICAL SOCIETY—CONTINUED.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
Elgin, Ore.	Blue Mountain T.S.	1892	Henry Hug	Charles H. Marsh	
Indianapolis, Ind	Indianapolis T.S.	"	Judge R. Wes McBride.	Albert I. Reed	Care Ind. Cabinet Co.
Westerly, R.I.	Westerly T.S.	"	Dr. Lorin F. Wood	Addison A. Scholfield	30 Main street
Santa Ana, Calif.	Alaya T.S.	"	Benjamin F. Grouard	O. Irving Clark	1035 3d street
Cambridge, Mass.	Harvard T.S	"	J. Austin Wilder	Cushing Stetson	25 Holyoke street
Toledo, Ohio	Toledo T.S.	"	John M. Wheeler	Mrs. Helen L. Wheeler.	215 10th street
New Britain, Conn	Kalayana T.S.	1893	William H. Todd	William H. Witham.	P. O. Box 867
Santa Rosa, Calif	Santa Rosa T.S.	"	Dr. C. J. C. Wachendorf.	Charles D. Hudoff	
Dayton, Ohio	Dayton T.S.	"	William Watkins.	William W. Buckwalter.	735 River street
Chicago, Ill.	Wachtmeister T.S.	"	Jakob Bonggren	C. P. Wm. Westerlund.	35 South Clark street
Rapid City, S.D.	Bulwer Lytton T.S.	"	Arthur E. Wallace	William Norrington	
Englewood, Ill	Englewood T.S.	"	Mrs. Ellen D. DeGraff.	Miss Abbietta W. Porter	6608 Wentworth avenue
Columbus, Ohio	Columbus T.S.	"	Wm. B. Waggoner.	Dr. H. L. Henderson	801 Oak street

NOTICE.

The General Secretary again and urgently requests that each member of the Society shall promptly notify him of any change of address. Otherwise documents go astray, complaint is made, and avoidable trouble and loss of time are occasioned to the office.

Extra copies of the Report of Proceedings will be furnished at the usual rate,—20 cents each, prepaid.

WILLLIAM Q. JUDGE,
General Secretary,
144 Madison Avenue,
New York City.